

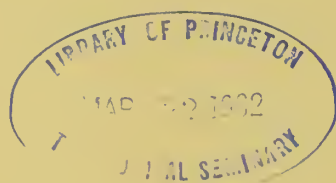
THE CHRONICLE

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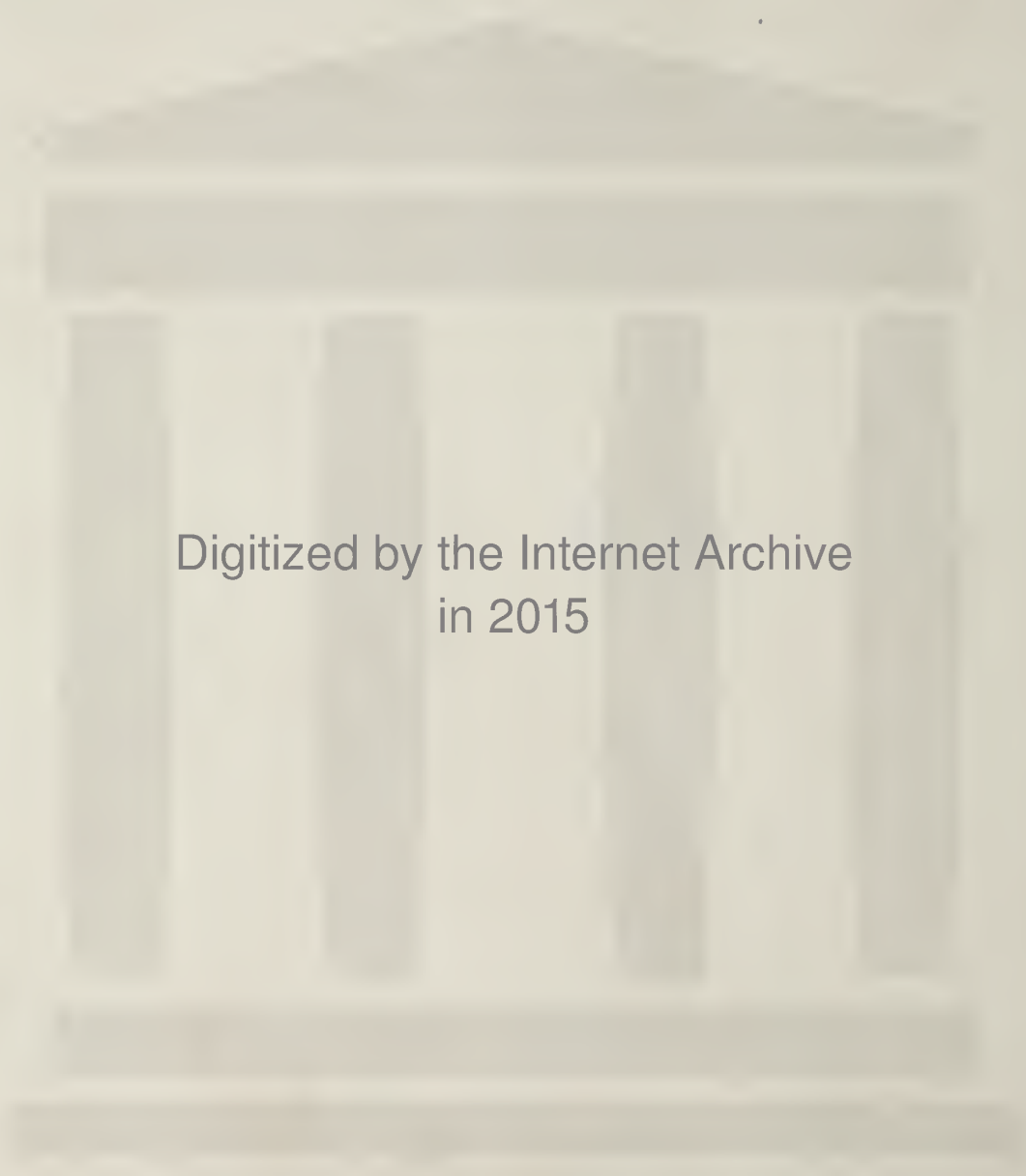
LONDON MISSIONARY SOCIETY

1895



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CENTENARY YEAR

THE CHRONICLE

April 1895.

March 1896.



No. 48.—NEW SERIES.]

DECEMBER, 1895.

[PRICE ONE PENNY.]

### AFRICAN MISSIONS.

**G**OLDEN South Africa has for some time past claimed a large share of the attention of the British public—at least, of that section of the public which is eager for gain. The “Kafir” Market has been in a highly excitable and sensitive state. Visions of a new El Dorado have floated before many eyes. Fabulous dividends have been paid; speculation on a gigantic scale has occupied the minds of multitudes; vast sums of money have been made and lost. And there are many who believe that the development of the mineral wealth of South Africa is as yet only begun.

It is well that just at this time the visit to England of the three Bechwana chiefs should have come to remind the Christian portion of the money-making public that there is another aspect of the development of South Africa which is at least of equal importance with the exploitation of its mineral wealth, and that we have responsibilities towards that land of gold and diamonds which cannot be settled by the Stock Market, though they are vastly increased by the wealth we are gathering there.

No more striking and effective object-lesson of the results which have followed Christian work among the heathen could have been given, and no more powerful appeal for missions could have been made, than the presence among us of these three representatives of the native races whom our gold-hunters find in possession of their land of promise. A hundred years ago the very names of the tribes over which Bathoen, Sebele; and Khama now rule were unknown to the world. The Bechwanas were living in barbarism and ignorance remote

from the outposts of civilisation, and were the slaves of gross superstition and of corrupt and impure habits. To-day there is in each of these tribes a Christian community growing steadily in numbers, character, and intelligence, and the life of the heathen portion of the tribes is being powerfully affected by the influence of Christianity. Two of the three chiefs are themselves men of consistent Christian character, who are striving to lead their people in the path of progress, and to rule them by the law of Christ. And the mission which has led them to take the long and most unaccustomed journey from their own land to England is an evidence at once of their courage, their enlightenment, their confidence in the justice of a Christian nation, and, above all, of their deep concern for all that affects the best interests of their own people. These men, who have received the Gospel from us, come to ask our assistance in keeping out of their country the vice and temptation which more effectually than anything else would prevent the progress of the Gospel. Surely this is a spectacle calculated to fill every Christian heart with praise. What wonders God hath wrought!

The presence and appeal of the chiefs have awakened a deep and widespread sympathy. There has been something so simple, so childlike, so dignified, so candid and reasonable, and so pathetic in their appeal and in their whole bearing, that they have won the hearts of men very widely apart in many other matters. A feeling of un-mixed satisfaction and rejoicing has followed the decision of Her Majesty's Government, by which they have been enabled to gain practically all they asked for, while the



needs of the rapidly growing white population of the Chartered Company's territories have also been met. They return to South Africa having won for their people a security of tenure and a freedom of position greater than they ever possessed before, and they go from us accompanied by the sympathies and good wishes of hosts of friends.

Now, however, we have to consider a more serious aspect of the matter. We bless God for the visible evidences these African visitors have afforded us of the power of His grace. We rejoice that they and their people are to be preserved from being overwhelmed and swept away by the strong tide of European immigration. But the triumph of sympathy is the beginning of responsibility. The future of these tribes is now to be shaped. It must not be forgotten that the large majority of the people are still in heathenism, that they are ignorant, and socially and intellectually, as well as spiritually, unequal at present to taking any worthy place in the community of South African life. They have now a breathing space and an opportunity of proving their fitness for permanence and for respect. But, if the present opportunity be not speedily and profitably used, the danger which has now been averted will certainly arise again in a more acute form, and they will lose that freedom and that possession of which they have not made a worthy use.

During the coming years the tribes must adapt themselves to the new conditions of life around them, by the reconstruction of their social and tribal habits, by the development of industrial training, by education, and by the power of religion in creating new character and establishing principle. How is all this to be done? Certainly it cannot be expected that it will be done by their own initiative, or as the result of their own unaided effort. The agency which has wrought in them the change which already appears is the only agency capable of leading them on into a true and worthy future.

To the Society which has been honoured by God to carry the Gospel to the Bechwanas the present opportunity brings as serious a responsibility as it does to them. If they must learn in order that they may be fitted for the future, we must teach that we may fulfil our trust towards those whom God has committed to our care. The Society's Mission in Bechwanaland will need to be pushed forward with fresh earnestness if its work among the Bechwanas, which has been so well begun, is to be worthily completed.

Two books recently published are likely to prove of great interest and assistance to those whose hearts have been stirred by the visit of the chiefs. "Three Great African Chiefs," by the Rev. Edwin Lloyd, of Kanye, makes no pretensions of being other than a brief sketch written to meet the need of the present hour. It is the work of one who has not written a book before, and, probably, the literary critic may find without difficulty blemishes of style and faults of arrangement. It is, however, brightly and pleasantly written, and contains much interesting information about the Bechwana tribes and their rulers, without any attempt to hide their faults or

to exaggerate their virtues. "Twenty Years in Khama's Country," by the late Rev. J. D. Hepburn, is a charming volume, which no one can read without personal profit. The editor of the series of letters of which the book is chiefly constructed has been singularly successful in his labours. As the reader proceeds there are gradually delineated in his mind two charming companion pictures—the saintly, unselfish, fervent, and consecrated missionary and the truly noble Christian chief; while incidentally the lights and shadows, the hopes and disappointments, the difficulties and triumphs of Christian work among the Bechwana people come vividly into view. It is a book to be read and kept and read again.

R. W. T.



#### FROM THE FOREIGN SECRETARY.

THERE is a very fine opening in Hankow at the present time for the services of a fully qualified lady medical missionary to take charge of the work in the Margaret Hospital. Mrs. Gillison, who went out for this purpose, and who has continued the supervision of the work since her marriage to Dr. Gillison, has been reluctantly compelled to resign responsible charge of it in consequence of continued ill-health, and the success which has already attended her work leads the Hankow Committee to appeal with great urgency to the Directors to appoint someone in her stead. Mrs. Gillison went out as a self-supporting missionary, and the present position of the Society entirely precludes the possibility of any appointment which would involve an additional charge upon the Society's funds. Is there not amongst us someone who has the means of self-support as well as the necessary professional training, and who, for Christ's sake, would be willing to undertake this service on behalf of the multitudes of heathen women in Central China; or, failing this, is there no friend of missions, unable herself to go to the field, but able to support a substitute, who would undertake to maintain a lady medical missionary as her representative at Hankow? I shall be glad to give any information on the subject that may be required.

THE news from Madagascar by the mail which arrived on November 16th is most tantalising. It was hoped that the letters would bring tidings of the state of affairs in the capital immediately after the French occupation. Instead of this the latest news is of September 25th, at which date the French force was still a day's journey from Antananarivo. All was then quiet in the capital, and work was going on as usual. The effect of the French invasion has been very varied. Mr Baron after visiting some of the churches in the country, confirms the report of the *Times* correspondent that very large numbers of

the people are abstaining from worship, and that the congregations are very small. On the other hand, Mr. Sibree writes as follows:—"In our own Analakely district our congregations keep up remarkably well, and the spirit of earnest prayer, of dependence upon God, and of submission to His will is very beautiful to see, and often very touching in its expression. Whatever may be the result of this cruel war, it has at least brought out very prominently some of the best features of Malagasy Christianity, and made us feel more sure than ever of the reality and depth of the Christian feeling of many of our people. And in all this, in the quiet and peaceful prosecution of our work until now, in the kindly feeling towards us, in the absence of excitement, we cannot but feel the very special answer to the prayers continually ascending on behalf of us and our native friends by thousands of Christian souls in England and elsewhere. Our faith in the power of prayer has been greatly strengthened; we try to live by the day, and to do the work of every day, trusting that if we ought to take any fresh step our Father will point it out to us, and will leave us in no doubt as to what His will is for us." In the Sihanaka Mission the Government demand for troops had practically stopped all educational work, and completely disorganised the country congregations. In the Betsileo Mission work appeared to be going on much as usual. Recent expressions of French opinion on the question of annexation, coupled with statements on the greatness of the influence exerted by the missionaries of the London Missionary Society upon the people, point to the possibility of special efforts being made by the authorities to control and restrict the Society's work, and constitute a very urgent appeal to the friends of the Mission to be instant in prayer that the Directors and Her Majesty's Government may be wisely guided, and that the work of God may not be hindered.

R. WARDLAW THOMPSON.

#### FROM THE HOME SECRETARY.

OUR Founders' Week Convention is bearing fruit. One who describes himself as a loyal member of the Church of England, and desires to be anonymous, after reading the reports in the *Times*, made us the handsome gift of £400. One who was present, in remitting a sum collected at his request by an Endeavourer, writes:—"I felt after coming to London to the Convention I ought to strain a point to get something, and here it is." No wonder that our Centenary Fund moves on, and now stands at £31,363 7s. 6d., and that our way seems to be brightening!

A LETTER received last week from Miss Agnes Weston, the Sailors' Friend, is so encouraging that I must reproduce it here entire:—

"Royal Sailors' Rest, Devonport, November 4th, 1895.

"DEAR SIR,—Our Naval blue-jackets and their wives, anxious to help your Society, have got up a small work-stall and exhibition of curiosities, and on their behalf I enclose a cheque for £13 3s. 3d.—Believe me, yours very truly (signed), AGNES E. WESTON."

MEANWHILE the Penny-a-week movement progresses. From Doncaster I hear that the Penny-a-week Branch of the Local Auxiliary has raised in the four quarters just concluded £23 1s. 11d., while during the same period their income from other sources has increased. Newport, in Shropshire, has done splendidly through the same means, having raised in three quarters for our Centenary Fund £20 7s. 9d., nearly four times as much as our friends sent us last year. Such facts as these may suggest methods to those who would fain increase their help. They should certainly encourage us all, and make us realise that at present we are far from baying gathered in all that our constituency is able and willing to give us.

WITH much thankfulness do I announce here that, with the hearty sanction of the Directors, Miss Jessie Baggallie—the Keeper of the Children's Garden in *News from Afar*—is

starting a Children's Missionary Band. I have long desired to gain the interest, especially of those children who are not reached by the various organisations connected with our Sunday-schools, and I rejoice that a Children's Missionary Band is now being formed. It will have a special place of its own, by the side of our Young Men's Band and Young Women's Band, and as the years go by will render us much service. Full particulars can be obtained on application from Miss Baggallie, at the Mission House.

THE following articles are offered for sale for the benefit of the Society:—Oil painting of Loch Achray, by the late F. H. Gibb, price £30; "Anti-Nicene Christian Library," T. & T. Clarke, 26 vols., price £2 15s.

ARTHUR N. JOHNSON.

#### FROM THE EDITORIAL SECRETARY.

THE December issue of *News from Afar* contains a leader from the Rev. Urijah R. Thomas on the "Bead-roll of the Century"; an interesting "Chat" with the Rev. J. L. Green, of Demerara; a paper on "King Khama," by Miss Florence Baggallie; a description of work on "Lake Tanganyika," by Mr. Leonard T. Horne; a pathetic testimony to the lovable character of the late Dr. J. L. Phillips by "One who knew him"; and a "Letter" from the Rev. Arthur E. Claxton, of Chung King. The "Children's Garden" has a regular Christmas air and tone about it. The number is freely illustrated. Parents should see to it that *News from Afar* finds its way to their house.

THE Convention Report, giving speeches, papers, and discussions in full, also congratulatory resolutions passed by other societies, press notices of the Convention, detailed table of contents, and index, is now being issued. As the number printed is limited, early application for copies is recommended. The Report makes a hook of 424 pages, demy 8vo, and is bound in embossed cloth boards. The price is 2s. 6d. net, but ten copies can be purchased for a guinea.

THE lithographic Sheet Almanac for 1896, printed in three colours, is now ready, and I shall be happy to send specimens on application, of either the complete Almanac, or of that left with space for the insertion of local matter. The price is 6s. 6d. per hundred.

I TRUST that in choosing Christmas and New Year's presents the friends of the Society will include the "Story of the L.M.S." in their selection. The large edition with wide margins, on thick paper, and in superior binding, is specially intended for this purpose. For the young, too, the first volume of *News from Afar*, and other books, on sale in the Book Saloon at the Mission House, will be found suitable. Londoners should pay the Book Saloon a visit before Christmas comes round.

ORDER forms, leaflets, circulars, and envelopes for the use of magazine secretaries are now ready. Congregations need to be canvassed afresh every year. Back numbers of the *CHRONICLE* and *News from Afar* can be had for gratuitous circulation as specimen.

LONDON churches observe the Week of Thanksgiving, Self-Denial, and Special Giving in November, so as to avoid all clashing with other interests; churches in the country do so in February. Two leaflets have been published for use during the Week, one for adults and one for the young. Differing as they do in general style and contents, the leaflets have one element in common: they ask for a personal gift from every reader who has not yet given to the Centenary Fund. However small the donation, something should be given during this Centenary Year by every one who values the Society's work, and the Week furnishes an appropriate opportunity.

GEORGE COUSINS.



## PROCEEDINGS OF THE BOARD.

*Board Meeting, October 29th, 1895.*—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 68.

The consideration of the report of the Special Committee on Income and Expenditure was resumed.

It was decided that the Madagascar missionaries, now on furlough, shall return to their posts at as early a date after the New Year as is consistent with safety in travelling.

The Home Secretary reported that one of the latest contributions he had received for the Centenary Fund was a sum of £400 from a member of the Church of England, who wished to remain anonymous, and who had been deeply interested in the *Times* report of the Founders' Week Convention.

It was decided to ask the Rev. E. Lewis, of Bellary, to undertake deputation work in Australia next year.

The Board approved of the formation of the Children's Missionary Band by Miss Baggornie, through the Children's Garden in the *News from Afar*, the object being specially to gain the interest and support of children not in the habit of attending Sunday-schools. The Directors also expressed their satisfaction at Miss Baggornie's willingness to undertake the work.

*Board Meeting, November 12th, 1895.*—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 86.

The Directors welcomed the Rev. E. S. Oakley, from Almora; Mr. and Mrs. J. H. E. Hemans, from Lake Tanganyika (accepting at the same time some of the first copy-books used in the Mission, and specimens of needlework); and Dr. T. Gillison, from Hankow; and took farewell of the Rev. W. B. Phillips, returning to Calcutta. The Rev. T. M. Reekie, of Toronto, was also introduced to the Board.

The Home Secretary reported that the Centenary Fund stood at £81,700.

The following resolution, adopted at the annual conference of the Evangelical Union, held at Glasgow in October, was received through the Rev. G. Gladstone, Secretary:—

"That this Conference cordially congratulates the London Missionary Society on the attainment of its Centenary; rejoices in the signal honour which, ever since its formation, God has given to it; gratefully thanks Him for the devoted men and women who have been enrolled in its service, and for their splendid deeds and triumphs in the Missionary Kingdom of our Lord and Saviour; regrets that its beneficial operations are limited by lack of funds; and earnestly commends the claims of so noble a society to the prayers and generosity of all our members."

The consideration of the report of the Special Committee on Income and Expenditure was resumed.

Provisional sanction was given to the furlough of the Rev. J. and Mrs. Macgowan, of Amoy, in the spring.

The marriage of the Rev. E. P. Rice and Miss Lilian Edgar was sanctioned.

## WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is now held on THURSDAYS, from 4 to 5 p.m., instead of Mondays at noon.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during December:—

December 5th.—Rev. Hugh Young, West Kensington.  
 " 12th.—Rev. J. Marsden, Hornsey Rise.  
 " 19th.—Rev. Newman Hall, D.D.  
 " 26th.—Bank Holiday.

## OUR COLPORTEURS IN CENTRAL CHINA.

THE subject of this report would, at first sight, seem prosaic enough to justify the waste-paper-basket method of happy despatch. It is only the record of the labours of four colporteurs in Central China, and within the dull routine of their daily book-selling there could surely have been very little room for incident and adventure. Those who read this story to the end will learn that the work of a colporteur in this part of China involves not only perseverance and consecration, but that, in the face of certain risks and responsibilities, it calls forth real heroism and daring. The life of a Christian colporteur in China is, under any circumstances, a very trying one. He is a front rank man, and has to stand the brunt of constant ridicule and petty persecution. Unless he is wise and patient, courteous and affable, he is not likely to dispose of very many books. It is needless after this description of the ideal colporteur to remark that such men are not to be found here as thick as blackberries, unless, indeed, it be like the blackberries of these parts, which are few and far between.

At the beginning of this year the Committee of the Central China Religious Tract Society organised a new branch of their work, viz., a colportage department. Having gratefully accepted the generous offer of the Upper Canada Religious Tract Society to devote the annual interest of the Gooderham legacy to the support of several colporteurs to labour under their superintendence, the question arose: What about men? Are the right men to be found? God had, however, been preparing the hearts of a few for this enterprise, and in March four suitable men began work. By and by, when things are more settled in China, we hope to appoint at least as many more, but in the meantime a good beginning has been made. One of the four engaged is a member of the Wesleyan Mission, the others are members of the London Mission in Hankow.

All these men have thus far justified their appointment. They are all good men, and two of them have had an interesting history. Chen Chuin San, a tall, strong man, was formerly a bad character and a bitter persecutor of Christians. To the Christian members of his own family he was a constant foe. On one occasion, in his native village, he attacked his cousin—a man of sterling Christian character—so violently that, but for the interference of bystanders, he would have beaten him almost to death. Many a time since Chuin San himself became a Christian he has caused surprise to the neighbours—who in old days used to go in fear of him—by his meekness under persecution. As a Christian, he has often been beaten by the heathen. On one occasion he visited a market town to preach the Gospel and sell books when the people gathered against him, beat him, and cast him out of the place, with the threat that if he ever returned for the purpose of preaching they would "gouge out his eyes." "Well," was his reply, "I shall be here again to-morrow." And so he was. They did not carry out their terrible threat



on that day, but contended themselves with giving him another beating, and renewed the threat. The next morning the sturdy fellow was there again, and so he continued to go, patiently enduring daily persecution, until at last, by his continued going, he wearied them, and succeeded in winning a hearing for his message.

Peng Lan Seng, a native of Hunan, is a man of strong character and thoroughly original. He not only has ideas

fearless in proclaiming the Gospel. Not long since Peng's brother died, much to the grief of Peng himself and his aged mother. At once Peng determined to seize the opportunity to prove to the heathen the utter falsity of all their rumours about the evil doings of foreigners and native Christians. The Chinese—even the enlightened ones—believe that the most potent medicines in our pharmacopœia are compounded of the eyes, hearts, brains, &c., of human beings. The



Tan Shieh San.

Chen Chuhn San.

Peng Lan Seng.

## THREE CHINESE COLPORTEURS.

about things in general, which are decidedly characteristic, but he does not hesitate to carry these ideas into practice. Until his conversion to God, a few years ago, he was a notoriously bad man, and was well-known as such both in Hankow and in Chang Sha, his native city. He is a striking evidence of the power of the Gospel to change the hearts of even the worst men, and his constant testimony to the grace of God in saving so great a sinner from his iniquity, is always powerful and convincing. He is absolutely

demand for these precious drugs leads, it is supposed, not only to the desecration of the dead, but also to the injury of the living. Outside the Christian Church there are comparatively few Chinese who do not believe these stories to be literally true. Peng resolved that no such stories should be circulated about his brother. He announced all through the neighbourhood that his deceased brother would be placed in the coffin in the presence of all who cared to witness the ceremony. At the time appointed a large crowd gathered,

which listened attentively to part of the Burial Service read in the courtyard. Then four Hunanese acquaintances, all heathen, undertook to examine the body, to place it reverently in the coffin, and to fasten the lid down with the cement usually employed, and also to make it more secure by driving in a number of huge nails provided for the purpose. While this was going on Peng and his friends left the house, and went away to a distance, returning only when all was finished. It required great moral courage to carry out this programme, but Peng did not flinch, and his hold action has, probably, done more good than a thousand proclamations and assurances that such rumours are false. For some days Peng's doings were the talk of all that part of Hankow. Fung Ta Shien and Tan Shioh San are the other two members of the band of colporteurs.

In appointing these brethren it was felt that, all of them being capable preachers and experienced Christian men, they might in their journeyings render a service of immense value to the Christian Church in Central China, and of scarcely secondary importance to their main work. A large number of converts of the various missions return to their homes in distant places where they are surrounded by many temptations, and where, moreover, they are cut off from Christian fellowship. Christians so circumstanced have been lost sight of for months and even years, and although many have continued steadfast in the faith, notwithstanding the terrible isolation, while some have drawn their friends about them and are already forming little Christian communities in the midst of heathen neighbours, it has long been felt that these Christians should, from time to time, be visited and encouraged. During the past three months our four colporteurs have cheered the hearts of lonely Christians in many places by their unexpected visits. They must have done much good. In one of their earlier journeys two of the colporteurs were overtaken by a heavy snowstorm in Mien Yang. After much fruitless wandering they managed to reach the house of a Christian family, where they received a hearty welcome. They were kept prisoners for several days, and most of this time was spent in Bible study with the Christians, and in teaching more than twenty of the heathen neighbours the Word of Life. This Christian family, living in the midst of heathen, is a continual testimony to the value of medical missionary work. Five members of the family have successively suffered from cataract, and have all been successfully operated on in the London Mission Hospital, Hankow. There is one more who is not yet ready; but when his turn comes we hope that he, too, will be able to testify "One thing I know, that whereas I was blind, now I see."

Six months before this visit a daughter of the family had left her home to become the wife of the young man to whom she was betrothed by her parents in early childhood. It was stipulated before the marriage that she should be free to profess Christianity; yet no sooner had the young bride become an inmate in the family home of her husband, and

had manifested her intention of not worshipping idols, than her father-in-law and her husband began to beat her. This they continued to do whenever she knelt to pray to God. Many Christians, more highly favoured, find no necessity for such an added temptation to laxity in the habit of prayer. This poor girl stood to her colours bravely, and continued her praying. The colporteurs paid a visit to the family, and we have since learnt that there had been no further persecution. This was a most useful service to the whole family, and especially to the young disciple of Christ in her time of trial.

A day or two later, the brethren unexpectedly lighted upon a man who became a Christian eight years ago, and who had not been heard of for some time. Although in great distress, his house having been lately burnt to the ground, he and all his family were bright, and the neighbours spoke highly of his character.

It would be easy to multiply instances of this kind, for our four brethren return to us full of such interesting facts as have been given. Many who had heard the Gospel in Hankow, at one or other of the chapels where daily preaching is carried on, or at one of the hospitals, were met with, and others were visited in their homes. In the inns where they sojourned, on boats, and by the wayside, they constantly met with those who had become interested in the Truth in Hankow, to whom, in many cases, they taught the Word more fully.

As a contrast to this, two brethren lately travelled to the north of this province, through a well-populated district, visiting on their way twenty-eight market towns and cities, during which journey they did not meet with a single Christian. These great stretches of darkness make us realise how much land has still to be possessed. One interesting fact which came to light was that all along the route their books were well known—at least, the titles were—a large number of the people already possessing one or more copies, which they brought out triumphantly to exhibit. A few had gathered a general idea of the main teachings of Christianity. Such testimony is valuable in many ways. It proves that tract distribution does really succeed in getting Christian books into the hands of the people, and that the books are mostly preserved; and, best of all, it shows that there is ground for earnest prayer on the part of all Christians that God would bless the seed which has already been so widely scattered.

Early in March Peng Lang Seng and Tan Shioh San started off on a journey to Chang Sha, the capital of the Province of Hunan. They were fully aware of the great risk they ran in attempting to distribute their books in that bitterly anti-foreign centre. After a protracted journey they reached their destination, and after reconnoitring and making inquiries for a couple of days, they boldly sallied forth on the third day to commence the attack. Providentially it rained, and as they passed from house to house so



well screened were they by their large umbrellas that they attracted very little attention. Ten days—*anxious, worrying days* they must have been—were spent in this house-to-house work, in which they managed to sell at least one book at eight out of every ten houses—a splendid feat of book-selling anywhere, and especially so in Chang Sha. Peng, being a native of Chang Sha, has many friends there, some in good positions, through whom he and his colleague were introduced to several leaders of society, and were entertained at a feast on more than one occasion. On the eleventh day the boldest step of all was taken. These two daring fellows started out armed with handsome packets of Christian books, suitably inscribed, and with the visiting cards of Dr. Griffith John and myself, and made their way to the yamen of the governor of the province. They respectfully presented a packet of books and the cards, but the books were declined with thanks. From there they went to a number of the other yamens, and disposed of packets of books to *eighteen* of the high officials and leading gentry. This was literally going into the lions' den; and, but for their openness and courage, these men would certainly have been seized and beaten, if not worse. The strain upon their nerves was intense, but they got through capably. Both men showed great courage in carrying out this plan of attack, which was due to Peng.

Three days after they left, the city was in a tremendous uproar. It was discovered early one morning that the principal god of the city temple had been smashed and the eyes dug out with a sharp instrument. Other idols had also been mutilated, and great was the popular indignation. Just before the close of the late war a Special Commissioner of high rank was sent from Peking to seek the good help of this god against the Japanese. It will thus be seen that it was a terrific blow against idolatry which struck out the eyes of this noted idol. Who could have committed this crime? For a few days Chang Sha was in a storm of excitement and passion. The thirty or more priests in charge of the temple were arrested and thrown into prison *for not taking better care of their idol*, although they protested that the damage was inflicted at night, "while they slept," by supernatural and demoniac agency. The mystery was deepened by the fact that robbery was evidently not the motive. In Hunan the people believe more strongly in their idols than is the case in other parts of China, and they prove their faith by their works. The temples of Hunan are richer and the images are more beautifully decorated than elsewhere. The injured idol is very richly adorned, while in addition he carries a large amount of wealth in what may be called by courtesy his inner man, a feat which would be beyond the power of human millionaires. The interior treasury of this god contained much silver and gold and two pearls of priceless value, so it is said. These treasures were not disturbed by the mysterious iconoclast, nor were the rich adornments carried away.

What, then, could have been the motive? That still

remains to all of us a mystery. It is said that a man, who was stated to have been mad, confessed to having done the deed, his professed object being to remove the chief obstacle in the way of foreigners coming to settle in Hunan, and for his work he hoped to receive a large reward from them. It seems that this idol is the guardian of Hunan against the incursions of barbarians, so this method was employed in order to divest him of his power. Once the power of this idol was broken, foreigners could go and come in Hunan as they pleased. It was evidently a deep-laid scheme to rouse popular hatred once more against foreigners, and was probably part of a still wider scheme. The man who confessed to the deed, a leather-seller, gave the names of numerous members of his guild as accomplices and principals. These unfortunate, and probably innocent, men have been shamefully ill-used and almost ruined. A good deal is accounted for by the fact that the man who confessed lives in the vicinity of Chou Han, the famous (or infamous) author of the anti-foreign literature, to which most of the riots and troubles of late can be traced. It seemed possible that in connection with the treaty of peace Hunan would be opened up; the literature was almost played out, hence this new scheme. It is the old story over again. The duplicity and falsity of the Chinese official classes is the root from which all these things spring. *But a terrible day of reckoning must come before long.*

A determined effort was made to drag Christians into the business so as to lay the blame on them. A leather-seller in Hankow, well-known in Chang Sha, was supposed to be a Christian, and a warrant was issued by the authorities for his arrest. He escaped, but his cousin was taken and imprisoned as a surety. The former, Wei Teh Ming, was for years a consistent Christian, but had to be cut off on account of the opium-smoking habit. He has never been in Hunan in his life. Wei Teh Shuin, the cousin, is a Christian in good standing, and when he was thrown into prison, without reason it became possible for us to help. By the good offices of the British Consul he was released, after having passed nearly three weeks in a filthy room, where a number of prisoners were herded together and never allowed to pass the door. Wei spent most of his time in telling the Gospel story to his fellow prisoners, one of whom had bought a New Testament, before entering, in order to pass the time. Wei Teh Ming has come out of his hiding-place, and is in the hospital for the cure of opium; his wife and family are full of joy. Wei Teh Shuin is out of prison, and, on the whole, the kingdom of evil bids fair to lose in this struggle. Through all the strifes and tears of men God's Spirit is working out His high purposes of love. Great are the resources of the Enemy, but though he may succeed in keeping God's messengers, for a time, out of various parts of the world, we know that God will soon ratify His gift to His Son of the "heathen for an inheritance."

August, 1895.

ARTHUR BONSEY.

## THE INTERNATIONAL STUDENTS' MISSIONARY CONFERENCE,

LIVERPOOL, JANUARY 1 TO 5, 1896.

WITH much satisfaction and sympathy we herewith submit to our readers a statement respecting this unique and intensely interesting fixture. We especially commend it to the students in our colleges, and trust that as many of them as can arrange to do so will be present.

### THE STUDENT VOLUNTEER MISSIONARY UNION.

*Historical Sketch.*—In the winter of 1884-85 the visits of Messrs. Stanley Smith and C. T. Studd to a few of the British Universities, and the going forth to China of the "Cambridge Seven," created a new missionary enthusiasm in the lives of many of the British students. Simultaneously in America, at a students' conference at Mount Hermon, Mass., a missionary fire was kindled, when 100 students signed a declaration: "I am willing and desirous, God permitting, to become a foreign missionary." This movement was extended into the American colleges by the formation of the Student Volunteer Movement for Foreign Missions, which during nine years has touched upwards of 500 colleges, where more than 3,000 volunteers have been enrolled: 800 of these have already reached the field. Reports of the work in America acted as a powerful stimulus to the interest already roused in Britain. In 1891-92 Mr. R. P. Wilder, the originator of the movement in America, made a tour of our colleges, which quickened the missionary spirit, and led in April, 1892, to the formation of the Student Volunteer Missionary Union.

*Purpose.*—The basis of membership of the Union is the declaration presented for signature: "It is my purpose, if God permit, to become a foreign missionary." The purpose is to bring before students of all denominations and faculties the claims of foreign missions upon them as a life work. It does not send out missionaries, but aims at influencing students to obey Christ's command and awakening missionary interest among the general body of students.

*Management.*—Its affairs are managed by an Executive of students, together with an Advisory Council of four leaders of Missionary Boards.

*Results.*—During the past three years, through conferences and the work of the travelling secretaries, the movement has been quietly spreading, until now 950 volunteers have been enrolled in eighty-four colleges. Of these, 146 have already sailed, and many are under appointment. Most of the others are either still in college or preparing elsewhere for their work. A new missionary interest has been created in many colleges—e.g., in three years the number of volunteers from Irish colleges alone has risen from seven to ninety. The Missionary Boards are unanimous in their approbation, and testify to the valuable contribution of the movement to the work of foreign missions.

### THE CONFERENCE.

The Union has now arrived at a critical period when much will depend on the response of the churches to the increasing offers of service, and on the percentage of volunteers who sail for the foreign field. The Executive Committee, therefore, after prayerful consideration, has decided to hold, D.V., an International Missionary Conference of Students at Liverpool, from January 1st to 5th, 1896. The object is:—

1. To emphasise the purpose, progress, and possibilities of the volunteer movement.

2. To stimulate missionary enthusiasm among students generally.

3. To rouse the whole Church to greater missionary effort.

It is expected that 1,000 student delegates will be present, and also representatives from the American colleges. Strong delegations are being invited from the Continental Universities. This should result in a wider extension of the movement in Europe. It is also expected that the leaders of the missionary societies and prominent missionaries will be present, and take part in the Conference.

Arrangements are being made for providing hospitality for the delegates, and a local organisation has been formed. This centres in a General Council, composed of influential clergymen, ministers, and laymen of Liverpool. Mr. T. Jameson has kindly consented to act as local secretary, and will receive all communications at the Y.M.C.A., Mount Pleasant, Liverpool.

DONALD FRASER,  
FRANK ANDERSON,

On behalf of the Executive of the S.V.M.U.

93, Aldersgate Street, London, E.C.

### OFFICERS OF S.V.M.U.

*Advisory Council.*—General G. Hutchinson, C.B., C.S.I., Prof. T. M. Lindsay, D.D., Dr. J. L. Maxwell, Rev. R. Wardlaw Thompson.

*Ladies' Advisory Council.*—Mrs. Bannister (Hampstead), Miss Blane (Ealing), Mrs. Hatt Noble (Reigate).

*Executive Committee.*—Mr. Donald Fraser (Glasgow), Mr. D. M. Thornton (Cambridge), Miss Agnes De Sélincourt (Oxford), Mr. A. Knox Boyland (Dublin), Mr. Richard Burges (Cardiff).

*Travelling Secretaries.*—Mr. J. R. Williamson (Edinburgh), Dr. Emmeline M. Stuart (Glasgow).

*General Secretary.*—Mr. L. B. Butcher (Cambridge).

*Office.*—93, Aldersgate Street, London, E.C.

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THE Universities' Mission has sustained a severe loss by the death of three of its missionaries in Central Africa. Bishop Maples and Mr. Williams were drowned by the capsizing of the Mission-boat at the south end of Lake Nyasa, and the Rev. G. W. Atlay has been killed by hostile natives. It is some satisfaction to know that his murderers were not of the Yaos tribe, amongst whom he was working, but the Gwangwara. It is thought that these made a sort of raid upon the former, and that Mr. Atlay, hearing of this, went over to try and make peace, and so gave his life for his Yao friends.



**COL. DENBY AND MISSIONS IN CHINA.**

**C**OL. DENBY, the U.S. Minister to China, in a dispatch just received at the Department of State, in describing the work of Christian missionaries in China, says :—

“I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labours of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr’s hospital at Canton is one of the greatest institutions of the kind in the world. The Viceroy, Li Hung-chang, has for years maintained at Tientsin, at his own expense, a foreign hospital. In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries.

“Protestants and Catholics from nearly every country under the sun are engaged in this work, and, in my opinion, they do nothing but good. I leave out of this discussion the religious benefits conferred by converting Chinese persons to Christianity. This, of course, is the one supreme object and purpose of the missionaries, to which all else is subsidiary; but the subject is not to be discussed by a Minister of the United States. There is no established religion in the United States, and the American Buddhist, Mohammedan, Jew, infidel, or any other religionist, would receive at the hands of his country’s representatives abroad exactly the same consideration and protection as a Christian would. I can only say that converts to Christianity are numerous. There are supposed to be forty thousand Protestant converts now in China, and at least five hundred thousand Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

“As far as my knowledge extends I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilisation are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all

charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion.

**“OPPOSED BY THE LITERATI.**

“In answer to these statements, which are usually acknowledged to be true, it does not do to say, as if the answer were conclusive, that the literati and gentry are usually opposed to missionaries. This antagonism was to have been expected. The missionaries antagonise the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep Sunday holy. The Chinese have no Sabbath. They work every day, except New Year’s Day and other holidays. No new religion ever won its way without meeting serious opposition. Under the treaties the missionary has a right to go to China. This right being admitted, no amount of antagonism can prevent its exercise. In the second place, let us see whether and how foreign countries are benefited by missionary work in China.

“Missionaries are the pioneers of trade and commerce. Civilisation, learning, instruction, breed new wants, which commerce supplies. Look at the electric telegraph, now in every province in China but one. Look at the steamships which ply along the coast from Hong Kong to Newchwang, and on the Yangtze up to Ichang. Look at the cities which have sprung up, like Shanghai, Tientsin, Hankow—handsome foreign cities, object-lessons to the Chinese. Look at the railroad being now built from the Yellow Sea to the Amoor, of which about two hundred miles are completed. Will anyone say that the fifteen hundred missionaries in China of Protestants, and perhaps more of Catholics, have not contributed to these results? Two hundred and fifty years ago the pious Catholic fathers taught astronomy, mathematics, and the languages at Peking.

**“THE PIONEERS.**

“The interior of China would have been nearly unknown to the outer world had not the missionaries visited it and described it. Someone may say that commercial agents might have done as much, but they are not allowed to locate in the interior. The missionary, inspired by holy zeal, goes everywhere, and by degrees foreign commerce and trade follow. I suppose that whenever an

uncivilised or semi-civilised country becomes civilised its trade and dealings with Western nations increase. Humanity has not devised any better, or even any as good, engine of means for civilising savage people as proselytism to Christianity. The history of the world attests this fact.

"In the interests, therefore, of civilisation, missionaries ought not only to be tolerated, but ought to receive the protection to which they are entitled from officials, and encouragement from other classes of people.

"It is too early now to consider what effect the existing war may have on the interests of missions. It is quite probable, however, that the spirit of progress developed by it will make mission work more important and influential than it has ever been."—*Washington Star*, May 16th, 1895.

### GIFTS BY HEATHEN VISITORS.

Canton, September 28th, 1895.

DEAR MR. THOMPSON,—I have asked Mr. Pearce to send you \$7.65 which has been given by the women and children of the church here. \$6.90 is the women's offering to the Centenary Fund, and comes partly from the "cash-a-week" mission-box my sister-in-law started last December. The box is a plain deal one, covered with red paper, with Chinese characters on top and sides, telling of the hundred years' work of the L.M.S., with the injunctions: "Lay up treasure in heaven," and "Go ye into all the world and preach the Gospel to every creature."

Many heathen visitors have put money into it, and the Christian women are quick to point out to them that if they know it is right to give money to help preach the Gospel, they certainly should themselves accept it.

The contents of the box altogether (it was almost full for the second time when we opened it last week with its many "cash") were \$3.95. The next morning one of our regular attendants, not a member, for we cannot receive her under her present circumstances, but seemingly a true believer, surprised us by bringing an earthenware money-box which she had been keeping at home while subscribing at the meetings as well. When broken it proved to contain \$1.05. Then we still had to collect the subscriptions of the ladies of Mr. Au Fung Chi's household—his daughters, the mother-in-law of one, and one or two others—and got \$1.90 from them. Mr. Au's grandchildren have had for months a box for the *John Williams*, which contained \$0.65, and the children of Mr. Ng, the Ts'ung Fa preacher, added 10 cents to that.

So the money is \$6.90 for the Centenary Fund from the women, and 75 cents for the *John Williams* from the children.—Yours sincerely,

ETHEL WELLS.

### A LETTER FROM TANGANYIKA SCHOOL BOYS.

WHEN Mr. and Mrs. Hemans (whose reception by the Board is referred to on page 324) were about to leave their station the scholars at Kawimbe were greatly troubled. These coloured missionaries had completely won their affection and confidence, and very earnestly did the lads plead that a substitute might soon be sent. In reply to their request Mr. Hemans suggested that they should write down what they wanted to say and address it to the Foreign Secretary of the London Missionary Society. At once they accepted the suggestion, and, retiring to the end of the school-house, drew up the following petition, which we give in facsimile with a translation appended. Evidently Young Central Africa is getting on!

#### TRANSLATION.

"Kawimbe, 5th January, 1895.

"MASTER,—We want a person who knows to teach well like Hemans. We love Hemans because he generally tells good things to people and teaches well. We want a cheerful, loving, and faithful person. In days past we were in darkness alone, but now we are greatly thanking God, who has brought him, and in our hearts we are rejoicing.

"We are not angry with anyone—we love *all*; but we want a person who should come from Jamaica, like Hemans.

"We write these words on behalf of all the school children."

(Signed)

"KIPAPA.	NGOLWE.	MWAMBA.
"MAULUKI.	NDALAMBO.	MUTALE.
"MAKIENDE.	KISIMBA.	KIMVYAMUTI.
"KISAMA.	KILALU.	MUSATWE.
"KOMBE.	MANYIKA.	KITO.
"SIMBWA.	MULINDA.	KAMIMBI.
"MALIWANDA.	TUNGO.	KIZYEMU."
"SWEPA.		

THE Church of Scotland's Foreign Mission Society speaks of itself as being in a critical position financially. Its contributions have been doubled within the last ten years; but, like kindred societies which adopted a Forward Movement, its expenditure has not been fully met by income. Its Committee, therefore, felt bound to suggest a scheme of retrenchment, the reduction of certain salaries, and the withdrawal from certain parts of the mission-field. This scheme, we are glad to hear, was by a vote absolutely rejected by the General Assembly. We earnestly trust that their fresh appeal to the churches for a larger income will be generously met.



Kawembe.  
5 January 1895

Mwene

Tukulonda muntu wenga wamanya kusambiliza mungu vicholine Hemans. Twatemwa Hemans pane, akakosola antu vsumu, nakusambilizya mungu. Tukulonda muntu wa nseho nu lukundo, ni kiumu. Mpiti twali na kanda katupu, ndaka ii Leza wamulesile, lelo tukutazya Leza kiuze, na mienzo ita tukuanga.

Tutasosili nanti umwi, twakunda onsi juu. Lelo tukulonda muntu wenga afume ku Jamaica vicholine Hemans.

Twalemba mazwi ya, pa ankye onsi ya.

Lukula.

Mutale  
Kimwyanuti  
Musature  
Kito  
Kamimbi  
Kigejema

Kipapa  
Mauluki  
Makiende  
Kisama  
Kombe  
Simbwa  
Makiwanda  
Sweya  
Ngolwe  
ndalambo  
Kisimba  
Kilalu  
Manyika  
Mulinde  
Jungo  
Mwamba

## KEREPUKU CHURCH, NEW GUINEA.

WE are now able to give sketches of the handsome new church at Kerepuku (from photographs supplied by the Rev. A. Pearse), which was opened last year. For the following description of the building and dedication services we are also indebted to Mr. Pearse :—

"The church is a fine building, 59 feet by 30 feet. It is supported by double rows of pillars, six in a row. On these rest the upper hip roof, on which the lower roof leans. Between the two roofs there is an open space for light and air. A very heavy rain may be driven by the wind inside a little—

windows, and the seats for teachers and visitors. The building is lined inside with wood, tongued and grooved and beaded. The roof and sides outside are corrugated iron. All the wood was cut down by us in the forest, the trees taken to the river, and brought down to our saw-pit, and sawn there. All the work was done by ourselves, and our students, with some help from the village. The carpenter also spent some time in helping us, but the far greater part was done by the two teachers and the students, with such help as I could render them. We were proud of our work ; it was a big undertaking ; all worked with steady perseverance, and, after months of labour, our church was



EXTERIOR OF KEREPUKU CHURCH.

nothing to hurt—but the advantages of air and light far outweigh this slight inconvenience, which may take place two or three times during the year. All the rafters and fittings are planed and beaded, and all the posts planed and chamfered. We bestowed much labour in putting pieces round the posts 3 feet high, with moulding top and bottom, to give them the appearance of pillars. The platform pulpit, again, took us many days to complete. The platform is a large one and fenced with fancy cut boards, and in front the half-round open pulpit, made with uprights, four inches wide, of white and red wood alternately. We made all the doors but the large double one at the end, the push up and down venetian wood

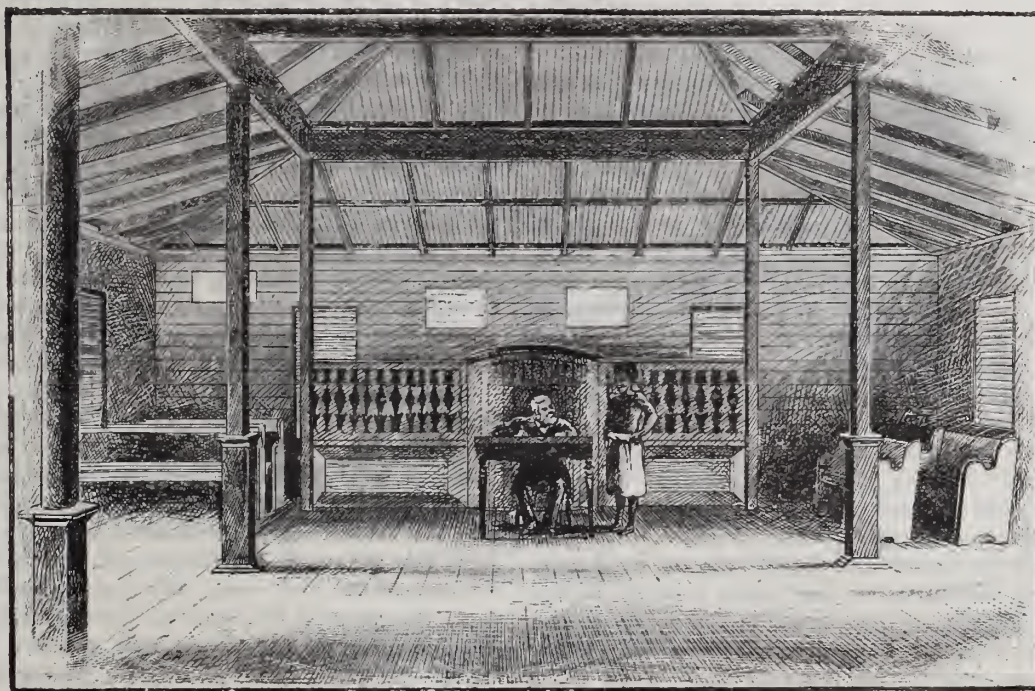
complete. It was pleasing to be able to walk on a good strong level floor, well planed and joined together, and we did not forget to thank Him who helped us in carrying through and finishing our work, and that without accident. I can now boast of two things : we have the largest and best church in New Guinea ; also at Moapa, the best church, built by a South Sea island teacher and the natives about him. The cost of the building was £50 16s. 11d.

"In the last report of British New Guinea, Sir W. Macgregor, in three different places, mentions our church. He says :—' At Kerepuku a substantial and very handsome church was inspected.' ' During the year the Rev. Mr.



Pearse saw finished at his headquarters the best and handsomest church in the possession. Even the building itself, mainly the production of the natives of the village, makes an impression on the people. His school and Mrs. Pearse's class maintain their high standard. The uncommon excellence of the village choirs in the district is very remarkable. Some Papuan teachers are doing good work there.' 'Kerepunu can now boast of possessing the finest church building in British New Guinea. It is about 30 ft. by 60 ft. It is of corrugated iron outside, and is lined with wood inside. The posts are of hard wood, which will last for several generations. The lining is worked in different coloured woods, which produces a very fine effect. The roof is

the opening hymn had been sung, one of the South Sea Island teachers offered the dedicatory prayer ; other teachers gave out a hymn and read the Scriptures. The eight students and wives had learnt an interrogatory recitation on worship adapted to the needs of the people. The students' wives stood up in turn and asked their husbands the questions, who in their turn answered them. It was short, and it arrested the attention of the people, and they went away thinking. Another teacher gave out a hymn, after which Mr. Lawes gave a short, but most appropriate, address, which was listened to with the deepest attention. Other teachers read a hymn, and closed with prayer. At the evening service our school recited portions of Scripture



INTERIOR OF KEREPUKU CHURCH.

admirably arranged to secure ventilation. This building has been designed by and put up under the direct supervision of the Rev. Mr. Pearse. Another good point connected with it is that he has had the undertaking almost entirely carried out by the natives.'

“The early morning dedication services were held in the old church, and in the Bulaha and Karava churches. The dedication service took place just a short time after breakfast, 8.45. The schools walked in procession and took their places for singing. A large number could not enter, but sat down outside. We had spent much time and strength in practising the schools in the new hymns I wrote and printed for the service. After a few opening remarks by myself, and

and sang, and I gave a picture address on the folly of heathen worship. Three large cartoons were placed so that all could see, and these illustrated my address. After sun-down we had prayers and singing at the teacher's house, which brought to a close a very memorable and pleasant day."

## "ON GIVING."

GIVE as you would, if angels waited at your door;  
Give as you would, if the morrow found you where giving  
all is o'er; [look;  
Give as you would to the Master, if you met His searching  
Give as you would of your substance, if His hand your  
offering took.



## AN ORDINATION SERVICE IN MADAGASCAR.

ON Sunday last we had the pleasure of ordaining our late senior student Rainizaoary as evangelist at Ampanotokana, the central church of a group of eight in my district of Isotry.

I had arranged with one of our evangelists to meet him at the large Saturday Market at 2.30, to hold services there. Our pastor and head schoolmaster from the city mother church had come over the day before to be present at the ordination, so they helped us with the market service, and very glad we were to have their help. Foreigners, you may be sure, are not over popular just now in Madagascar, unless they are well known to be friends of the Malagasy. Many in their ignorance attribute this war to the fact that they have departed from the customs of their forefathers and burnt their idols; hence the displeasure of their former gods and idols. Reports have been extensively spread that the "praying" is to cease and the idol worship to be revived. In one of my churches, which was crowded with worshippers when the war began, there were only ten present a fortnight ago. Our city pastor has visited this church with very good results, and is visiting several others this week. So we came together to tell the thousands gathered at the market that the rumour that the "praying" was to cease was quite false, and to beseech the people to depart from their charms as a means of salvation from the present terrible war. I fear that the evils of the past are likely to return with great force. Madagascar does need the prayers of the Christians of England.

Before we had finished this gathering I noticed our new evangelist standing near me, dressed in European clothing—a great contrast to the white cottons which the Malagasy throw about them; with him were no less than fourteen relatives, friends, and porters, who had come to see him properly settled in his new home; but more of this anon. We introduced Rainizaoary to the people at that service in the market, telling the people he had come to live amongst them, and to tell them the glad tidings of the Gospel. We made a stand in two different parts, first in the meat market, and then in the drapery department, where cotton goods, &c., are principally offered for sale. The richer people, however, often clothe in flannel during the cold season.

Our services over, I then proceeded with the new evangelist to his station, about a mile and a half away. Of course a number of purchases had to be previously made at the market; rice, meat, or native vegetables for Sunday's dinner, to say nothing of the outfit for the new home, straw mats, cooking-pots, plates (the Malagasy largely use enamelled ones), horn spoons, and baskets, &c. Purchases being duly made—not hurriedly, of course, for each article must be bargained for and haggled over—the small procession of the evangelist, his wife and family, relatives and porters, fifteen in all, started from the market for the final

stage of their long journey. On such an important occasion as the present the evangelist and his wife ride in a palanquin, the relatives, &c., follow on foot, and behind these comes the *literally* travelling "furniture van," which in Madagascar means that table and chair-bedstead, pots and pans, boxes and mats, &c., are carried on the heads of porters, or suspended at the ends of long bamboo poles carried over the shoulder.

The pastor at Ampanotokana opened his house to us all for the first night very generously. My apartment was on the ground floor, in close proximity to the rice harvest just garnered in so plentifully this year; the evangelist's friends were in the room overhead, and very soon I caught the sound of prayer and praise coming from them, and my fervent prayers were with them, that God may richly and abundantly bless them in the new home and work to which they are called.

As it was now dark (6.30 p.m.) I began to feel a little anxious as to what had become of my colleague (Rev. J. Sibree); twice we sent out men with lanterns; he joined me, however, next morning in time for breakfast, having broken his journey at Ambohimirimo the previous evening. We were able to enjoy a pleasant stroll on the breezy uplands without any fear of catching fever at this period of the year, for country people are not early church-goers, and especially when, on such an occasion as the present, there are contingents of worshippers from eight other distant churches. The congregation, after all, was not as large as one could wish, partly from the fact that so many of our church-people are at the war fighting for their fatherland, and partly, I fear, because of the declension of the "praying." This is a time of great test and trial for our Christians, the majority of whom are still only in the dawn of a new and purer life. Shall they go back to the charms and idols in which their forefathers put their trust, that they may find deliverance from the powerful foe attacking them, or shall they still trust in Jehovah, and discard their charms? This is the temptation which hundreds are now passing through. Is their God able to deliver them. Very many of them triumphantly say: "*My God! He is able to deliver me.*" Their prayers are touching in the extreme, and I have never heard an expression of revengeful feeling in them, but many an one breathing forgiveness and a true Christian spirit. Their liberality, too, has been called forth in an unexampled manner. Still, many are very anxious for these poor people, lest God, in His inscrutable wisdom, should suffer all their hopes and prayers apparently to be fruitless. Let the Christians of England continue, therefore, to remember these sorely tried Malagasy, that the bruised reed may not be broken nor the smoking flax quenched.

By 11.30 the congregation had assembled, and the ordination service proceeded much on the model of an English one. The candidate answered the usual questions. The charge was given by the Rev. J. Sibree, and the ordination



prayer offered by the venerable pastor of the Isotry City Church, myself presiding as missionary-in-charge. The evangelist and his wife then both added a few words, bespeaking the prayers and co-operation of the churches, and this interesting settlement was happily made.

As so many pastors from outside were present, we held a sort of district meeting in the afternoon.

My work amongst the soldiers and guards of the Queen was interrupted for four or five months by my long illness, and I really did not intend to continue it in these days of warfare, but I have been so pressed to do so that I feel I cannot withhold from them any of the hopes and consolations from the weekly study of God's Word which I can bring to the members of my Bible-class.

My wife and I have had another very interesting addition to our labours in the work we have found, or, rather, which have found us, in preaching to and instructing the band and court musicians (?), a very ungodly set of men, who have begged us to visit them often and pray with them at their headquarters. As my wife spoke a few simple words to them last Tuesday week it was a refreshing sight to see tears rolling down the faces of some in that strange company of some one hundred trumpeters and drummers.—I am, yours very sincerely,

JAMES SHARMAN.

Aug. 23rd, 1895.

## DEATH OF A WELL-KNOWN INDIAN CHRISTIAN.

A FEW weeks ago news came of the death of one of the ablest and most earnest members of the South Indian Christian community, Mr. Chellayya Pillai, of Cuddapah. Mr. Chellayya was born in Jafna, Ceylon, but when still a lad came to Madras for the sake of his education. He attended our L.M.S. High School there for several years, and thus became, like so many Hindu lads, fairly well acquainted with the teaching of the Scriptures. After matriculating in the University of Madras, he went through the regular courses in Arts and Law in the Government colleges, graduating with the degrees of B.A. and B.L. He began his professional career as a barrister of the High Court of Madras, but unfortunately got in with a bad set, and, through giving way to dissipation and neglecting his work, became in time so hopelessly involved in debt that he was obliged to give up his profession and leave Madras. Whilst lingering in Bombay in doubt and perplexity as to the future, he met with some earnest Christian people, and came for a time under the influence of one of the noblest and most devoted of Indian missionaries, the late George Bowen. Then, as he told me afterwards, the lessons he had learnt at school came back to his mind, and he resolved to give himself to Christ and trust Him for deliverance. At once a great burden seemed to roll from his shoulders, and he felt himself a new

man, ready to resume his life under a new impulse and with new hopes.

Instead of returning to Madras, he came to Cuddapah, and settled there to practise as a pleader in the District Court. It was then, at the beginning of my second year of mission work, that I first met him. On the morning after one of our English lectures, he called to see me, and, after introducing himself, told me that, though he had not yet made a public profession of faith, he had given his heart to Christ and was resolved to serve Him. He was the first Hindu I baptized, and his baptism made a very great impression not only in the town, but throughout the whole district. A number of Sudra inquirers in the villages were emboldened by his example to come forward and receive baptism. Mr. Chellayya realised from the first his responsibility as a professed follower of Christ. Only a few days after his baptism he joined us in a visit to a village in the neighbourhood of the town, and there gave in simple, somewhat halting language his first Gospel address. Since then he has given us most valuable help in almost every branch of mission work. He had a very great influence amongst all classes of the community, and was so highly respected in Cuddapah that he was about two years ago elected president of the municipality by the votes of Hindu and Mohammedan councillors. Mr. Chellayya's religion was of a most enthusiastic and aggressive type, and at one time he actually gave up his practice and worked for several months as an officer in the Salvation Army. His experience of this work, however, led him to the conclusion that he could do more good by following other methods, so he returned to his old place and took up his old work in Cuddapah. During the last four or five years he has not only given us valuable help in our pastoral and evangelistic work, but has supported a catechist who works in two villages adjoining the town. His house has been always open to our poor Christian folk from the villages, and not unfrequently he had given professional aid, without fee or reward, to those who had got into legal difficulties. In dealing with the material troubles of those who came to him, he never forgot their spiritual needs, and again and again when I have gone to see him I have found the doors of his room closed, and a little company within listening to his exposition of some passage of Scripture or joining with him in prayer.

When I said good-bye to my friend eighteen months ago he seemed full of energy and in vigorous health, but a month or two later I heard from my brother, Dr. T. V. Campbell, that he had been laid aside by an attack of diabetes. He got over this attack for the time, but about two months ago his health again failed, he was attacked by a severe abscess in the throat, and, in spite of all that could be done for him, this proved fatal. During his last illness he was visited by most of the leading Hindu gentlemen of the town, and he bore to them, as to all who came to see him, most emphatic testimony to the power of our Lord Jesus Christ. His funeral was attended by the whole body of official and professional men in the town, and a large number of merchants, usually so slow to move out of their accustomed groove, accompanied them to the cemetery. Who can tell what may result from the words and life of such a man? As he himself often said, when dwelling on the need of entire consecration to Christ: "Hindus may refuse to listen to our preaching, they may meet and refute our arguments; but they cannot resist the power of the Christ-life, if we can only live that."

W. HOWARD CAMPBELL.



## CHINA.

FIRE IN  
WUCHANG.

On the night of September 3rd a great fire occurred in Wuchang, which burnt up to our Fu Kiai Chapel. For the second time within two years this chapel has had a marvellous escape. On the last occasion the damage was not very great, though the houses in immediate proximity to it were totally destroyed. Such is the case this time also, but the damage is even less than it was last year. The side door has been burned to a cinder, though it still stands, and the front wall has been somewhat injured by the fire and water; but we have to record an escape that is little short of miraculous. Our history of escapes from fires has been really remarkable. The neighbourhood of the Kiai Kiai Chapel, in Hankow, has been burnt several times, and the fire has each time stopped just short of the building. The Hankow Hospital has been attacked on every side, and more than once on some sides, yet it has never suffered to any great extent; once, indeed, the loss turned out to be a gain, for the insurance money enabled us to remodel a ward. The Fu Kiai Chapel, in Wuchang, has had several escapes, and it would seem that a special Providence is watching over our buildings.

A. BONSEY.

LEPER WORK  
AT HIAU-KAN.

"Our Leper Home," writes Mr. W. G. Terrell, "is quite full, and God is greatly blessing the work among these poor fellows. Already five have joined the church, and five others will probably be baptized next month. We have prayers with the lepers every day, Dr. Walton and I taking them week and week about, and they attend our services regularly. One little lad, who came in with his father, is deaf and dumb, and one of the men is quite blind, but has already a wonderful insight into the Gospel, and is a candidate for baptism. It is an interesting though sad work, and one of the saddest things about it is that we have to refuse, for want of room, those who want to come in."

ENCOURAGE-  
MENT AT  
KING-SHAN.

DR. GRIFFITH JOHN, after detailing some of the efforts recently made to poison the public mind against foreigners, and the efforts of the British Consul and Viceroy to suppress them, says:—"One of the native assistants has just returned from King Shan, bringing with him two of the converts. The news he brings is very encouraging. He says that all who were baptized there last

year are standing firm, that about 200 are now candidates for baptism, and that about eighty of them are perfectly satisfactory. The converts have bought a piece of land in one of the little market towns in that region, with the houses standing on it, for 116 strings of cash, or about 116 dols. This they have paid for themselves, and made over to the church. The houses are poor, but the land is valuable. The converts belong to more than forty villages. Is not that something to thank God for in these trying days in China?"

## INDIA.

THE following report of the Deputy Inspector of Schools at Bangalore—who, by the way, is a non-Christian Brahmin—

is a very trustworthy testimony to the value of the work being done in Miss Müller's school, which greatly needs better accommodation:—"I have had the pleasure this morning to visit and examine the London Mission Boarding School for Girls, at Bangalore. My impressions of its usefulness have always been very favourable. The moral tone and the religious character of its teaching are its special characteristics. The presence of several high caste girls as day scholars is very gratifying, and shows how the lady superintendent is esteemed, and how her labours are appreciated. The school has increased in strength and importance. It has outgrown its accommodation, and is overcrowded. The present building has been in use for many years. It is low, and is not at all airy. It has no basement, and its flooring—which is quite on a level with the surrounding grass-land—becomes damp and is insanitary during a greater part of the year. It is absolutely necessary that the school should be provided with more suitable and healthier premises, and the matter deserves the special and immediate consideration of the Board of the Mission.—(Signed) B. VENCATAPATIENGAR, Deputy-Inspector of Schools, Bangalore District, September 18th, 1895."

THE month of August witnessed the completion of two very valuable additions to the Medical Mission in Travancore. On August 5th the Martandam Mission Hospital was opened for use. Martandam is a town of considerable importance, lying upon the main road twenty-four miles from the capital. Medical Mission work was commenced there in 1883, and grew rapidly till the need of larger premises became apparent. At the close of 1892 the foundation of the new hospital was put in, and the work has gone on from that time as funds were available. By August of this year the building was so far completed as to be fit for use, though it still needs many finishing touches. It consists of separate wards for men and women, consulting and dispensing room, waiting room, and the necessary out-houses, and is built throughout of substantial and durable



material. The timber has been wholly given by neighbouring friends, and the medical evangelist in charge has shown much zeal in collecting these gifts. Standing with a good frontage to the main road, it is the most notable building in the town, and already is largely frequented by the needy sick of the surrounding villages. The erection of hospitals with proper in-patient accommodation is a work of great importance, for it is amongst the in-patients that our best work is done. Under the constant supervision of the medical attendant, in a large healthy ward, the patient has a much

THE second step in advance was the NEW WOMEN'S opening of a maternity ward in connection with our Neyoor Hospital. Hitherto these patients have been treated in the general wards, by no means a satisfactory arrangement. The building was commenced in November last. It consists of two wards with a room for the nurses, a bath-room, and a wash-house. The beds are so arranged that they can be shut off from one another by means of movable screens. This ward is to serve another purpose than that of receiving patients—



NEW WOMEN'S WARD, NEYOOR HOSPITAL.

better prospect of recovery than when lying in a dark, stuffy room, fed with unsuitable foods or starved, and with medicine given or withheld, or replaced by native preparations, at the caprice of friends. The gain from the missionary standpoint is equally great, for the in-patient is not only always at hand to receive instruction, but whilst in the hospital he lives in an atmosphere which is pervaded by the spirit of Christianity.

it is to be the headquarters of a school for nurses. Already several women are in training in general hospital work, and by their progress have proved their ability to render most valuable service in this capacity. We desire to give them more systematic instruction in obstetric work, so that when trained they can be placed in our various out-stations to labour in conjunction with the medical evangelist. The need for such nurses is apparent to all who know anything of Hindu households, and the immense amount of needless suffering and loss of life due to the absence of skilled help. On August 15th this ward was opened in the presence of

many European and native friends, and already the number of patients who have availed themselves of its advantages is such as to amply justify its existence. On behalf of patients, nurses, and ourselves, we thank most heartily all those who, by their gifts, have enabled us to complete this undertaking.

ARTHUR FELLO.

### MADAGASCAR.

WE have this year begun a "Year-book" of the churches and work of the CONGREGATIONAL London Missionary Society in Madagascar. "YEAR-BOOK." It is a very modest production at present—a pamphlet of only sixty-four pages—and containing little more than lists of names of churches and districts, evangelists and institutions, schools and teachers; and we hope to make future issues more interesting. But even as it is, and to those who can exercise a little imagination, and can clothe these bare statistics and lists with life and reality, this little "Year-book" will be not without much interest. It shows that in the various districts in the central provinces, as well as on the coast, there are 1,454 congregations connected with the London Missionary Society; and, besides the staff of European missionaries and the native pastors, there are 164 evangelists or native missionaries at work, most of whom have been trained in our College. About 14,000 children are now taught in Sunday-schools, in addition to the 74,000 in the day-schools. And the "Year-book" also gives particulars of Societies of Christian Endeavour, of Higher Education, and of a number of other societies for religious and benevolent objects, mostly managed and supported by the Malagasy themselves. Among these are associations for sending out preachers, for visiting the sick, for orphanages, for distributing Bibles and tracts, and for temperance work; Dorcas meetings, industrial schools, leper asylums, hospitals, and native Congregational Unions. The income of the Imèrina Union is about 2,000 dols. annually. The number of publications issued from our press in 1894 was 174,000. This "Year-book" shows, once more, what we have often tried to impress upon the friends of the Society—viz., that as regards extent of work and number of people brought under our influence, the Madagascar Mission takes a position far away ahead of all the other fields of the Society's labour; in fact, in some particulars, exceeding them all put together!

WHILE some of the effects of the war THE WAR now proceeding in Madagascar are very AND SOME OF saddening, especially the return of many ITS EFFECTS. of the more ignorant people to old superstitions, there are also many things in connection with it which are very cheering, and prove unmistakably that Christianity is steadily gaining a firmer hold on our people. One of the most marked of these is the increase of fervent and submissive prayer, and another the absence of

anything like a revengeful spirit; while the remarkable delay in the advance of the enemy is attributed not to any skill or power of the Malagasy, but simply and solely to God's overruling and protecting hand. Another very significant proof of the advance made upon former customs is the way in which kindly and benevolent efforts are being made for the soldiers engaged in the war, for whom large sums of money have been subscribed, immense quantities of rice collected, and a great number of garments have been made. All these gifts have, of course, been made solely by the Malagasy themselves, under the direction of a "Native Union for Benefiting the Soldiers Defending the Fatherland," and, from a printed report just issued by that Society, it appears that 4,151 dollars have been collected, and, in order that this money and other gifts should reach the soldiers themselves, some of the most trustworthy natives—pastors and evangelists—have been entrusted with the money and have gone with it to the seat of war—east, north, and north west. In these benevolent efforts the native churches (as it always is also at home) have been the chief actors, and all sections of Christians—including the Lutheran, the Anglican, and the Roman Catholic—have taken their share in these contributions. The collection of rice has been largely due to the efforts of the Malagasy Women's Temperance Association, encouraged by Princess Ramàsin-dràzana, aunt to the Queen. It should also be noted that, in addition to the sum above mentioned contributed to the large "Union," much larger sums have been given by separate congregations for soldiers who have gone from themselves; while the care of the widows and orphans of those who have fallen in the war is looked upon as a sacred responsibility of the congregation to which their deceased relatives belonged.

DURING the past month the tutors of ORDINATIONS the College have had the pleasure of taking OF NATIVE part in the ordination of two of the MALAGASY students who completed their course of EVANGELISTS. study last May, and are now placed in charge of small districts. The first of these was at a large village called Ankàdivòribè ("At the Circular Fosse"), in the Ambòhipòtsy district, on Monday, August 5th, when Randriènja was set apart as evangelist or native missionary to the village and eleven other neighbouring churches. At this service Messrs. Thorne and Sibree and Pastor Rainimànga took the principal parts. The "usual questions" were put, and were very appropriately replied to; solemn prayer was offered; and a "charge" delivered to the young missionary; the service being concluded by an address to the people on their duties and responsibilities. On Sunday, August 18th, Rainizaoàry, senior student, was also set apart as native missionary at the village of Ampànòkàna. A fuller account of this latter event, by the Rev. J. Sharman, is given in another column.

J. S.



BEFORE the present troubles commenced it was intended to have a number of services both in Antananarivo and in the surrounding towns and villages, to celebrate the formation of the London Missionary Society, and to explain the great work done during the past hundred years through its instrumentality. The war, however, with the uncertainty of everything at present, will have prevented very much being done, especially the collecting of money to aid the Centenary special fund. It had been proposed to have special sermons preached in all the city churches on Sunday, the 22nd of September, and, if possible, a large meeting on the Monday, in which the great events of that week a hundred years ago were to be described, as well as the work done by the Society and its missionaries in its different fields of labour throughout the world. It was proposed also to hold meetings for the young people of the schools and congregations during the week following the principal meetings, and to give several lectures in the College-hall on the Saturdays before and after the Centenary week.

#### AFRICA.

THE Rev. G. Cullen H. Reed has sent a very interesting account of his efforts to break up new ground among the Matabele at Bulilima. He says:—"The people welcomed me in a manner altogether unexpected on my part, so soon as they clearly understood what I had come down there to do. As one illustration of this, let me say that, whereas Mr. Helm told me that I need not think of building a church, as for long I should have to go out to the people's villages to speak to them there if they were to be got at at all, the fact has proved quite different. The first Sunday I went down to the nearest village, and spoke of the principles of Christianity, contrasting it with their own worship. In the first case I spoke to the Induna and his old men; but the former went out and called all the people in the village, as many as the hut would hold, to come and listen, and I had to repeat it. The following Sunday, before daylight, I found several natives had come up to my camp, and more kept coming in, till there were about two hundred gathered. I wondered what they had come for, and for some time waited for them to tell me; but they continued to wait, and it occurred to me they had come to hear of Christ, as I had told them that it was our custom to think and talk of Him specially every seventh day. We accordingly had a short service, some singing of Matabele hymns by the Inyati boys I had with me greatly pleasing them; and I read a portion of St. Matthew, and gave a short address, with the Lord's Prayer. The address I had to have interpreted from Dutch, as I cannot yet speak fluently enough for such work in Sentabele. When it was over the people all dispersed; and each Sunday since a congregation of about two hundred has gathered at my village, and has

seemed most attentive, and especially interested in the singing, having already learned to join with effect in four or five of the hymns. Such a congregation in excess of any I have seen at either Inyati or Hope Fountain at so early a date in the history of the new station gives me great hope for the future, especially as it is drawn from a very large neighbouring population, there being within easy distance some sixty villages. School work will, I hope, come in time; but at present these people have no idea of what that means."



A NEW PROGRAMME OF MISSIONS: A Movement to make the Colleges in all Lands Centres of Evangelisation. By Luther D. Wishard. With an Introduction by Rev. Richard S. Storrs, D.D. 1895. New York: Fleming H. Revell Company.

THE sub-title of this striking little book furnishes a better indication of its scope and aim than its more ambitious title. We have here a definite proposal, a suggested method for accelerating the evangelisation of the world, not intended to supersede existing methods, but to supplement and possibly indirectly re-energise them also; and, thus explained, Mr. Wishard does undoubtedly contribute "a new programme of missions." Students, wherever found—in the United States, in the mother country, on the Continent of Europe, in Syria, Egypt, Turkey, Persia, India, China, Japan, Ceylon, Burmah—are to be approached, appealed to, aroused to a sense of duty and responsibility, and set to work evangelising their own people. The possibility of inaugurating such a movement among students, whether in Western or in Eastern lands, has already been proved (witness the testimony of this manual and the history of the Students' Volunteer Missionary Union—reference to whose forthcoming Conference at Liverpool will be found upon another page). Mr. Wishard, who has personally visited many of the chief centres of student life, and so established a claim to speak with authority on the subject, earnestly contends that this vein of precious ore should be carefully and persistently worked, assured that it will yield rich results. With his main contention we are in most thorough sympathy and accord, and heartily bid his "Programme" god-speed. Missionary Committees and Boards will do well to ponder its leading principle, and wherever feasible seek to apply it.

THE ISLANDS OF THE PACIFIC: From the Old to the New. A Compendious Sketch of Missions in the Pacific. By Rev. James M. Alexander. New York: American Tract Society, 10, East 23rd Street.

INTENDING simply to sketch the history of the American Board's Mission in Hawaii, the author found himself obliged to extend his survey and include the work of other societies, the result being a comprehensive and handsome volume of more than 500 pages, freely, and one may say beautifully, illustrated. Many of the illustrations, however, are process reproductions of engravings that have appeared in other books. Of necessity the work of this Society occupies an honoured place in the volume, and an appendix includes the list of our South Sea Island missionaries prepared for a revised edition of Cousins's "Story of the South Seas." Making due allowance for brevity, omissions, and a few minor inaccuracies, this "Compendious Sketch" merits hearty commendation and an extensive sale.



"AT all our stations in Sumatra," says the report of the Rhenish Missionary Society, "goodly hosts are being baptized and fresh candidates are constantly offering themselves; and in some districts one cannot help having the impression that the whole people are gradually coming over to the Gospel."

AN equally encouraging report comes from the Cape Mission of the same Society. "Last Sunday, March 24th," writes the missionary from Wupperthal, "there was a lively scene at our station. A splendid gathering of people had assembled to witness the rites of baptism and confirmation. Those who belong to the church here, but live at a considerable distance, are not generally lazy, nor afraid of the long road which they have to travel in order to attend the house of God, but last Sunday they came in even greater numbers than usual, to witness the reception of seventy-five new members into the church. Of these seventy-five, forty-two were to be baptized and thirty-three confirmed. I can testify concerning all these that, in spite of living at a considerable distance, they have not only faithfully attended the classes for instruction, but that they have taken real pains to grasp the truths of salvation. I am but a short-sighted mortal, and can only see what lies before my eyes; the Lord alone sees the heart. Therefore I will not venture to assert that there are no tares among the wheat; but nevertheless I have the conviction that with most of these new church members, it is their heart's desire faithfully to serve our Lord and Saviour."

It is not to be wondered at that China clings so firmly to her old civilisation, which has weathered so many storms, and has brought to her land a certain measure of prosperity. The suspicion with which she regards every proposal of reform, and especially every new doctrine, is quite comprehensible. And yet the Chinese are anything but unresponsive. If we look at the governmental system of China and the corrupt official world, we may well lose hope. But amongst the people themselves there are not a few from whom we cannot withhold our warmest admiration, and who fill us with the certain hope that this great nation is ripe for a new birth through the Gospel. It would be an error to believe that the old heroes of China have utterly died out. And it is just among the Christians, among the really converted, that these old heroes live again, and prove that courage and chivalry are by no means extinct in China. When the Scotch missionary Wylie was murdered in the most brutal manner by Chinese soldiers in Manchuria, his deacon, Lin, stood firmly by his pastor, and would not leave his side. When the blows fell thick as hail, he tried to shield the missionary with his own body. When the missionary lost consciousness, it was Lin who took him in his arms, nor did he leave him till they were

separated by force. Then Lin crept on his hands and knees to the Yamen, and, on the point of swooning himself, gave notice of the catastrophe. And when in 1892 a mob in Sze-chuen demanded fiercely that the missionaries should be beaten with bamboos, because they had caused the great drought, some of their Christian servants voluntarily offered themselves to bear the punishment for their masters, and their sacrifice was accepted by the mob. Many like examples may be found in the history of every mission. To such a people we feel ourselves bound with indissoluble bands of love. In respect to them the work of missions is no pressing burden, but a joy. They are the hope of China.—*Berichte der Rheinischen Missions-Gesellschaft.*

WHEN Major Leutwein, the new Governor of the German Protectorate in Namaqualand, had been a short time in office, he said to the German missionary at Keetmanshoop: "I am perfectly amazed at what I have seen since I came into this country. I thought I was coming into a heathen land, but instead of that I find a fully Christianised land here." This remark, which is reported in the *Allgemeine Missions-Zeitschrift*, is of special interest to English readers, because Namaqualand was the scene of one of the early missions of the London Missionary Society.

THE following passage from a German review of African missions is not without interest in the light of certain recent controversies, though written a month previously. After speaking of the law of inheritance among the Herero of South-West Africa, in virtue of which the heir can claim possession of the widow and children of the deceased, the writer adds: "There is no question that this peculiar right of inheritance, joined to perfect freedom of migration and the pastoral economy which results from that freedom, are the two main pillars of the national life of the Herero. If this is altered by the German Government, as I confidently expect will be the case, the national life of the Herero will certainly fall to pieces. Many will regard this with sorrow; and I willingly admit that as a general rule it ought always to be the aim of missions, as well as of colonisation, not to destroy the national life, but much rather to preserve, to ennoble, and to Christianise it. But in many parts of Africa one gradually learns that these in themselves just principles cannot be carried out here. With many African tribes nothing can be done until their national life itself has been broken down; then alone can either a true civilising or Christianising of the country take place. As a proof of this statement I need only refer to the history of the Zulu and the Matabele; or I might point to the Masai and similar tribes in East Africa."—*Allgemeine Missions-Zeitschrift.*

THE teaching of singing is of great influence in winning the wild heathen Sakalava of Madagascar. Long before the children can read, the teacher makes them learn by heart the hymn, which is sung in several parts, and I have often been astonished to find how many hymns they had learned in this way. Hitherto our school has been held in the open air, since we have no school-house yet. It has this advantage, that all who like can listen to the teaching. Few avail themselves of this privilege for the rest of the teaching; but when the hymn begins, quite a number of people assemble round the singing children and



listen with pleasure to the sweet tunes. Surely many a word of conviction and salvation is thus taken up by their ears, and finds its way to their hearts. And I am sure I am not mistaken in believing that there is just as much missionary work done in this way as in many sermons both from natives and Europeans. All creatures cling to their offspring; and the word of salvation from the lips of a child is understood and loved in quite another way than when it is delivered by a stranger.—*Norsk Missionstidende.*

A STRONG protest against the African Liquor Trade is made in the current number of the *Niger and Yoruba Notes* by the Editor (Dr. C. F. Harford Battersby). As the result of a discussion at a conference held at Brussels in October, the Native Races and Liquor Traffic Committee are taking steps to bring the matter before Government, and to press upon them the urgency of the situation. Sir George Goldie, Governor of the Royal Niger Company, said at the annual meeting of the Committee on May 3rd, 1895: "I will conclude by urging upon you once more my belief that unless you take immediate action, and unless the Government of this country, and the Government of France and Germany take immediate action, we had better all of us retire from Africa at once. If we do not do so now, we shall have to do so within a few years, for I cannot believe that the conscience of Europe will long allow the vast and populous regions of Tropical Africa to be used only as a cesspool of European alcohol." This assertion shows that the case is an urgent one.

"NONE of these things move me" might have been taken as the motto of the valedictory meetings which so many of our sister societies have been holding this autumn. Neither the rumour of agitation and unrest, the tales of war or massacre, nor the risk of cholera or fever with their deadly perils have been able to deter the brave hearts who have given themselves for God's work in other lands.

THE Church Missionary Society have said farewell to 148 missionaries during the past few months, and the Baptist Missionary Society have taken leave of some eighteen missionaries and their wives. The North African Mission has also been holding a dismissal meeting. The Church Missionary Society's Mission at Nablous, thirty-three miles north of Jerusalem, has been the scene of a fanatical outbreak among the Mohammedan population. With the recent outrages of Kucheng still fresh in their memories, this must have been a peculiarly anxious and trying time to the missionaries stationed there. But we are thankful to learn that so far as is now known no one has been killed, though there are several wounded among the missionaries' servants. Speaking of Kucheng reminds us of some words that faithful martyr Mr. Stewart once uttered. When speaking of Chinese mobs which were so merciless and of the dangers of African swamps, he said: "One can only die once, what does it signify when or where? Let us do what God tells us to and let Him do what seemeth Him good."

THE Wesleyan Missionary Society in North China has been conducting a very promising work among the mill hands in the Government Cotton Mills in Wuchang. Every other Sunday

the mills have been closed, and the little chapel crowded with eager listeners. But now the Viceroy keeps his mills working every Sunday, and gives two week-days during the month as holidays instead. And so those in that hard-worked Sabbathless China, who had looked forward to what they called "The Great Worship Day," have now to keep it on other days as best they can.

THE Salvation Army has landed in China, and is also soon to begin operations in Japan.

THE United Presbyterian *Missionary Record* gives an interesting account of work done amongst Chinese prisoners of war in Japan. One of their missionaries in Newchang, the Rev. G. Douglas, obtained permission to travel to Japan to visit some of these poor soldiers, many of whom were lying wounded in the military hospitals. In one place he found three hundred imprisoned in a heathen temple. Exiled from their native land in a strange and, to them, hostile country, with sore hearts or wounded bodies, they welcomed with great delight this friend who had travelled so far to comfort them. They listened with new interest to his words, and Mr. Douglas had the pleasure of carrying back to China letters from many of these prisoners to their dear ones at home. Surely this instance of practical Christianity will bear fruit after many days.

NOT only is the Emperor of Japan taking steps to establish order and good government in the Island of Formosa, which has been so lately ceded to his country; but we hear rumours that the native Christian Church in Japan are about to send two missionaries to work alongside of the mission staff already there. What an interesting development of native church life in Japan this would prove! The Presbyterian Church of England has some forty stations in the south part of the island, and the Canadian Presbyterian Church has about the same number further north.

### FROM THE SECRETARY OF THE WATCHERS' BAND.

MY last month's notes included a hearty commendation of the Circulating Missionary Library movement by the Rev. Samuel Pearson, M.A. I have now the pleasure of quoting the warm approval of one of our devoted workers in the foreign field of this endeavour to meet a long and widely felt need. The Rev. W. H. Campbell, M.A., of Cuddapah, says: "I am very much pleased with your Library scheme, and hope you will be able to carry it out most successfully. I am convinced that the cause of missions suffers not so much from want of zeal as from want of knowledge. If only Christian people at home *knew* the true state of the people in heathen lands, and understood how much had been done and how much might be done to bring them to Christ, we should have no cause to complain of lack of interest or lack of funds. I cannot imagine any scheme more likely to diffuse such knowledge than that which you are seeking to promote. In my own case an early acquaintance with the writings of Moffat and Livingstone and Ellis did more than anything else, I believe, to turn my thoughts in the direction of the mission-field. Wherever you have a Branch of the W. B. you have a number of people who have already acquired a taste for missionary literature, and will be only too glad to have such a grand opportunity as you offer of gratifying it. We missionaries are deeply grateful to you for what you are doing to bring us nearer to the hearts of our brothers and sisters at home. May our Heavenly Father prosper your work!"

It was thought that the sets of six, twelve, and twenty-four volumes, to be issued at one time, would meet the requirements of the various Branches; but as it appears that a set of eighteen would better suit the needs of some, this has also been arranged for. The subscription for such quantity will be 12s. per annum.

THE completed Catalogue, with the latest additions and revisions, and including a copy of the Rules, is now ready, and will be sent to any address, post free, on receipt of 1½d. in stamps.

IN the latest news from our China Division there is much to encourage. The Rev. A. Bonsey reports that the Branch at Chi Chou has already reached a membership of 167. This is far in excess of the majority of our Home Branches, and such evidence of the deep interest which the Chinese Christians are taking in our Prayer Union should stimulate our Branch secretaries and members to yet more earnest and vigorous efforts to enlarge our fellowship. Especially should the opportunity afforded by the close of the year be utilised for enlisting new members. If every member will but bring in one other, our number will at once be doubled.

MR. BONSEY says: "I have lately been much interested to notice that some of our members fasten the programme for the Week of Prayer on to the curtains of their bed, so as to be daily reminded of their obligation. When one remembers how easy it is to forget the subject for prayer, and how important it is to be constantly on the watch for fear of failure, it is cheering to note these evidences of the determination of our Chinese Christians not to allow the claims of the Band to fall into the background. So far as Hankow is concerned, I am sure that all my colleagues are thankful for the Band, as I certainly am. But we are still at the beginning, and hope for greater things by far than what we now see."

THE Rev. J. Sadler, of Amoy, asks for special prayer for the out-station, Lengna, and the native preacher there. He says the place is fearfully hard, and that some of our workers are subject to perils from which only the Spirit of God can save them.

MRS. CURWEN, of Peking, who won the affectionate esteem of so many during her recent furlough, says: "It is simply impossible for you to realise how great is the need of the prayers of the 'Watchers' at home for the workers in the field. More solicitude should be shown for the needs and growth of our spiritual life out in these heathen lands, and less apprehension of physical danger. Let the unceasing prayer of every one who follows us with a loving thought be for the Spirit of our Master to rest upon us. May the 'Watchers' at home and the workers in the field join hands in faithful service. God keep either of us from growing slack at our posts." To which prayer every true 'Watcher' will echo—Amen! JAMES E. LIDDIARD.

#### NEW BRANCHES. COUNTRY.

Branch.		Secretary.
Brighton (London Road)	...	Mr. J. Mansfield.
Buckingham	...	Miss H. W. Baylis.
Liverpool (Wavertree)	...	Miss Mary Davies.
Penarth (Windsor Road)	...	Mrs. R. N. Hall.
Rodborough	...	Mr. J. P. Hall.

## NEWS FROM OUR STATIONS

### PERSONAL NOTES.

CHINA.—Miss Rowe has returned to Hong Kong in consequence of the unsettled state of the country, and she will reside there for a time, probably taking charge of Miss Helen Davies' work when the latter comes to England on furlough. Miss Davies has recently had a sharp attack of fever, which renders it undesirable that she should carry out her proposal to remain longer at her post.—The Rev. W. J. Morris, of Canton, who has also had a severe illness, is now quite convalescent. The good news reached this country just before Miss Gosnold embarked for China to become his wife.—Miss Miller and Miss Horne have had a pleasant change at the new sanatorium at Kuliang, Foochow, the surroundings of which, with the grand mountain scenery, afford a delightful contrast to Amoy. They arrived in the middle of the Convention, the meetings of which were broken into by the news of the terrible massacre at Kutien. "I think," says Miss Horne, "I shall never forget the prayer-meeting at which Mr. Phillips' letter bringing the news was read; those who prayed seemed lifted out of themselves. We have had several meetings to hear about each other's work. There are eight missions represented, and it is both interesting and profitable to hear the different methods and plans of work. The C.M.S. and C.E.Z.S. are well represented, and one of the pleasantest parts of our stay up here is the making acquaintance with so many missionaries." The ladies expected to return to Amoy by the end of September.—"To-day," wrote Dr. Griffith John, on September 24th, "is the fortieth anniversary of my arrival in China, and my heart is full of gratitude to God for His great loving-kindness to me during this long period of service. It is full of regrets also on account of the many shortcomings which mark the services of the past. I think if I could only begin again I should make a better thing of it. But that is impossible. All I ask for now is that God will help me to live a higher, nobler, diviner life during the few years that remain. I have seen great changes in China during these forty years; but there are greater changes coming, and they are not far off."—Before leaving Hankow Dr. Gillison had the pleasure of handing over to the Committee an operating room, which had been built at the expense of two personal friends as a gift to the hospital. This much-needed room will be an immense boon to the hospital, and is a most valuable and timely gift.—After hearing of the death of Mrs. Wm. Owen, at Chung King, Dr. John wrote:—"This sad news came upon me very suddenly. I was not at all prepared for it. We all feel greatly for Mr. Owen, for to him the loss is great indeed. In the death of Mrs. Owen the Mission also is called upon to sustain a heavy loss, for she was a worker of exceptional worth. I had been building much on the prospect of her return to



Central China. She seemed to me to be just the woman to influence the women of Wuchang. Her first period of service in China in connection with the Wesleyan Mission was a very successful one, and I felt sure that her second period of service in connection with the London Mission would be equally successful. Wuchang greatly needs such a worker as Mrs. Owen would have made. God's ways are not our ways, but we know that His ways are always right and best. In these dark days we can only rest in the Lord and hope in His Word."—The Rev. A. E. Claxton wrote on September 14th:—"On Wednesday morning Mrs. Owen was with us apparently recovering; on Thursday she was laid in the cemetery. At eight o'clock on Wednesday morning we were getting to look on her recovery almost as a matter of fact; at eight o'clock on Thursday morning we stood round her grave trying to reconcile ourselves to the mysterious dispensation which had snatched her away from us. It is just seven months since we reached Chung King. It is the unexpected that has happened. Such a thought as that Mrs. Owen would be the first to fall of our little party of five was farthest of all from our minds. The strongest, the most untiring, her mind teeming with plans of work, fully equipped, experienced, ready for work, while we thought she was just the very one wanted here, the Master has seen fit to choose her first for the higher service above. The shock to us all has been stunning. The grief increases as we gradually come out of the comparative insensibility of surprise, and the necessity for prompt action. To Mr. Owen it is terrible. This is no ordinary case of grief. He is all but broken-hearted. One aches to share his burden, for it seems almost more than he can bear."—In his last letter to the Foreign Secretary, before the death of his wife, the bereaved husband (Mr. Owen) reported that there were between twenty and forty boys in the school at Chung King, and they were doing well. "The daily preaching," he added, "is carried on with all the energy we can command, and we are having fine congregations. Hundreds of students have been to the chapel during their stay in the city, and I am certain that not a few have returned home with a Christian idea or two in their heads. May the Spirit of God watch over and water the seed sown as faithfully as we could, until it brings forth fruit to the joy of the sower and the glory of the Master."—Mrs. Allardyce and Miss Goode have left Australia on their return journey to Peking, and farewell meetings were held at Sydney and Adelaide. They have both addressed a large number of meetings during their stay in the Colonies.

INDIA.—At a weekly prayer-meeting the Rev. F. L. Marler spoke to the boys in the Gooty Training Institute about the Society's difficulties, and invited them to join him in daily prayer that the needed funds might be forthcoming. They joyfully agreed, and showed their willingness to help as well as pray by proposing to lessen their daily allowance of grain for a time, and also to give up their early morning meal for a week, in order to raise Rs. 30 for the Centenary Fund. Mr. Marler is naturally proud of the Institution lads.

MADAGASCAR.—Mr. J. C. Thorne took Mrs. Thorne to the coast and returned in time for the reopening of the Palace School on July 22nd, when more than 200 boys put in an appearance, and work began as usual. In consequence of the large sums that have been raised by the people to provide food and clothing for the poor soldiers, it has been very difficult to raise sufficient means to keep church and school work going properly. The war has been a great strain on the resources of the poor Malagasy. The patience of the people, their liberality in proportion to their means, their moderation and sobriety, and

their loyalty to their Government, so severely tried as it has been, have been, indeed, surprising, and bear unmistakable testimony to the influence of Christianity on them.

AFRICA.—Miss Partridge reached Molepolole on October 1st, visiting Kanye *en route*, where she was glad to find the new church (which holds about 1,000 people) nearly full on the Sunday. She was much struck by the earnestness of the worshippers and the heartiness of their singing. The day after reaching Molepolole she visited the school, which is to be the scene of her labours, and received a very warm greeting from the scholars and native teachers. Next day she examined their work, and found that, though there is plenty of hard work before her, the scholars are bright and hopeful.—The Rev. D. Carnegie, of Hope Fountain, is translating the "Peep of Day" into Sentebele. There are some very promising lads in the day school, and the church is often too small for the congregation on Sundays. Makupakupeni, about twenty-five miles from Hope Fountain, is being established as an out-station. Captain M. Heany, who represents the Matabele Land Estates and Reefs Company, has generously granted, as his contribution to the Mission, a piece of land some 500 acres in extent for a nominal rent. A church is being built and will occupy a commanding position, there being some twenty-five or thirty native towns within a radius of ten miles. In other ways, too, the Company have rendered willing assistance to Mr. Carnegie.

JAMAICA.—The present has been a most trying year in the island. The heat began nearly two months earlier than usual, and was followed by drought. The Rev. J. A. Richards has passed away, and Mr. J. J. Bowrey has lost his wife. The Rev. J. Watson, too, has been seriously ill. In our announcements we have also to record the death of Mrs. Lillie, widow of a former missionary in Jamaica.

## YOUNG MEN'S MISSIONARY BAND.

AT the meeting on October 18th the Band welcomed its old President, Mr. A. J. Shephard, who, in his address, drew a striking comparison between the Old Testament heroes and the missionaries of the past century.

Rev. E. Lewis, of Bellary, gave a most vivid account, in his own attractive style, of the magnitude of the Indian harvest-field. "Are the teachers coming?" was the constant inquiry from numbers of villages in the Telugu district and elsewhere, whose people had heard something of the Gospel and were anxious to hear more. The formation of a Christian community among the caste people was then graphically described, being illustrated by various telling incidents which had come under the speaker's own observation, in which the deep earnestness of the seekers after truth had been manifest.

Speaking of so-called "Rice Christians," Mr. Lewis asked, "Where is the rice?" He had never seen it himself, while, on the contrary, he had known of natives giving a whole month's income to build a church! How soon would the present difficulty as to funds be solved if Christians at home gave a month's income to the cause of foreign missions!

The annual report read at the meeting states that, although the recent change in the constitution of the Band (whereby members pay an annual subscription of 2s. 6d. to cover expenses) has had the effect of diminishing the number of its members, yet the work is still being carried on steadily; over 350 addresses having been delivered, under its auspices, during the year to Sunday-schools and other institutions, free of expense to the Society.

A very satisfactory feature is the constantly increasing number of volunteers for service abroad; there being at



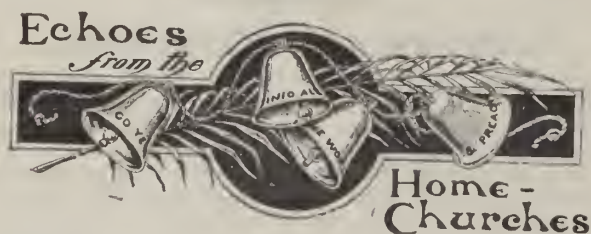
present several under training, in addition to those who are actually at work in the mission-field.

The report concludes with the following passage, which should interest our Y.P.S.C.E. friends:—

"There is one important factor in our present position which is continually forcing itself upon us, and which will doubtless in the future exercise a very powerful influence in shaping the policy of the Band: this is the Christian Endeavour Movement, which is now becoming so general in our churches. It has been found inadvisable to attempt to form a number of small organisations or church bands where flourishing Christian Endeavour Societies exist, as the latter make a special feature of foreign missions, and the multiplicity of organisations in the same place, and working for the same object, must tend to waste of power and unsatisfactory results. So long as these Societies keep the missionary question well to the front, our best policy will consist in co-operating with them as far as possible, and this we are doing to a very considerable extent."

It is proposed to hold a large gathering of members of Bible-classes, Christian Bands, and Endeavour Societies on February 21st, which date secretaries would do well to keep open for this purpose. Particulars will be duly announced.

The next meeting of the Band will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Friday, December 13th, at 7 p.m., when Rev. Wm. Muirhead, D.D., of Shanghai, will speak on "China in 1847 and Now." Young men are cordially invited to these meetings, and those who may wish to join the Band should communicate with the Rev. George Cousins at the Mission House.



PARK CHAPEL, CAMDEN TOWN.—The Young Women's Guild has succeeded in raising the sum of £26 for the Centenary Fund of the Society. Last year a few of the members of the Guild took up the penny "trading" scheme, and as a result of their efforts nearly £5 was handed to the Society. At a Guild meeting held soon after it was decided to continue working for the Society, and, if possible, to aim at realising a larger sum. The idea was carried out very warmly, and on Monday, October 28th, the congregation at Park Chapel and other friends were invited to a small sale of work, which had been got up entirely by members of the Guild. Proceedings commenced at five o'clock, when, after prayer had been offered by the pastor (Rev. H. Coley), Mrs. Burroughes declared the sale open, and for the next four hours business went on briskly. The display of plain and fancy articles bore evidence to the taste and skill of the girls, and the various good things on the refreshment stall did them great credit. Several songs and recitations were given at intervals during the evening, and Rev. H. Coley, in a short speech, urged the claims of the Society. A very happy time was spent, and while from a monetary point of view the result of this effort has been most gratifying to all concerned, the members feel that their interest in missionary work has been stimulated and increased, and they desire to express their gratitude to the Giver of All for so abundantly helping and blessing their feeble efforts.

"ROSEMONT COLLECTORS" (BROCKLEY).—At the half-yearly missionary meeting of this Band it was reported that the money brought in—which had been collected during the six months chiefly in "penny-a-month" subscriptions—was £6 0s. 8d. A fresh and interesting feature of the evening meeting was the accounts rendered of some "penny talents." At the meeting held in March, twenty children took one penny each to trade with, and fourteen of them now brought the result. The fourteen pennies had grown into 301 pennies, or £1 5s. 1d.; and great interest and amusement was shown as the account of how the various items were gained was read out. Eighteen members again took pennies, and will bring in their gains in March next. It was also decided to hold a Missionary Working Party every two months. At the first sewing meeting twelve children were present, and some garments were begun for the children in the school at Baduria, where the Rosemont Band are maintaining a native teacher.

## ANNOUNCEMENTS.

### DEPARTURES.

The REV. H. J. GOFFIN, MRS. GOFFIN, and child, returning to KADIRI, SOUTH INDIA, overland to BRINDISI, and thence per steamer *Peninsular*, November 7th.

The REV. JAMES CHALMERS, returning to GULF MISSION, NEW GUINEA, embarked at TILBURY per steamer *Merkara*, November 13th.

The REV. W. B. PHILLIPS and MRS. PHILLIPS, returning to CALCUTTA, NORTH INDIA, embarked per steamer *Bengal*, November 22nd.

### ARRIVALS IN ENGLAND.

MR. J. H. E. HEMANS and MRS. HEMANS, from LAKE TANGANYIKA CENTRAL AFRICA, per steamer *Tartar*, at SOUTHAMPTON, October 16th.

MISS HARGREAVE, from PHALAPYE, BECHWANALAND, SOUTH AFRICA, per steamer *Lismore Castle*, October 26th.

DR. GILLISON, MRS. GILLISON, and child, from HANKOW, CHINA, per *French Mail*, November 1st.

The REV. R. J. WARD, from MADRAS, SOUTH INDIA, per steamer *Australia* November 1st.

### BIRTH.

LYOYD.—November 2nd, at Clapham, the wife of the REV. EDWIN LLOYD, of BECHWANALAND, SOUTH AFRICA, of a daughter.

### MARRIAGES.

WARD—LONGHURST.—On April 30th, at St. Andrew's Church, Madras South India, the Rev. R. J. Ward to Mrs. Longhurst, of the Church of Scotland Mission.

WALTON—TUNNA.—On the 28th October, at the Cathedral, Shanghai, China, Dr. G. S. Walton, Medical Missionary of the L.M.S., eldest son of the Rev. J. B. Walton, B.A., LL.B., Wem, Salop, to Katie, the eldest daughter of F. Tunna, Esq., Noneley Hall, Wem.

### DEATH.

LILLIE.—On September 21st, at Porus, Jamaica, Jemima Squire, widow of the late Rev. Peter Jeffrey Lillie, in her 77th year.

### DEDICATION.

A Dedictory Service was held at Lyndhurst Road Church, Hampstead, on the evening of November 7th, in connection with DR. E. PAUL TURNER'S approaching departure for work at HANKOW. Dr. R. F. Horton presided, and addressed some earnest words to the Doctor. After the Rev. C. G. Sparham had described the field of labour, and the Rev. F. Storrs Turner, B.A., father of Dr. Turner, had offered the dedicatory prayer, the Rev. B. Wardlaw Thompson, Foreign Secretary of the Society, spoke on behalf of the Directors.

## TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is destined for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made Payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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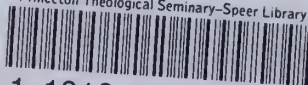


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